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Hartstein Spells Out Distinction Between 'Day,' 'Parochial' School

By LIONEL KOPPMAN

NEW YORK—The thesis that the Jewish day school is not a parochial school but a private school "in the best traditions of America" was expounded this week by a leading educator.

Declaring that he would not join those who defend day schools, on the grounds that "I do not engage in apologetics," Dr. Jacob I. Hartstein, dean of the Graduate Division of Yeshiva University, said: "The parochial school, by definition, refers to the Roman Catholic school, which is an alter-

nate to the public school system. The Jewish day school is not a parochial school but a private school in the best sense of American tradition.

DEMOCRATIC INSTITUTION
"Just because it is not exclusive and because it provides a liberal number of scholarships, I see no reason why it should be frowned upon. The Jewish school is a democratic institution and has within it a great potential for making a positive contribution to American life. After all, how much knowledge can be inculcated by the Sunday school, which can devote only two or three hours at most?"

Dr. Hartstein, who is also professor of education and psychology at Long Island University and director of LIU's graduate division told The Post that in his view, the purpose of Jewish education is "to inculcate the Jewish concepts and way of life based on the teachings of the Torah and the Prophets. Like democracy, this type of education—for moral, ethical and spiritual life—depends upon enlightenment and even more so upon suitable experiences affording ample opportunity for the observances and practices of principles taught; upon refinement of the emotions, the acquisition of knowledge and the development of understanding.

He continued: "It should, accordingly, be a cooperative and well-planned process, thoroughly dynamic and all-pervasive and continuous—in fact, co-extensive with life itself. It should involve the parent as well as the child and the home as well as the school."

Dr. Hartstein prefaced his remarks by making the point that education and schooling are not synonymous. "Education is much more comprehensive," he said. It includes every thing that molds a person—the home, books, newspapers, the radio and television, movies, friends, as well as the school."

Ben Halpern, former director

of the Department of Education and Culture of the World Zionist Organization, compared the two major views prevalent in America today regarding the function of Jewish education.

"On one hand," he said, "there are the traditional Hebrew educators who strive to give Jewish children an intensive course leading to the acquisition of maximum Jewish knowledge. On the other hand, there are many lay persons and a number of progressive teachers who view Jewish education as a means for preparing children to deal with experiences of anti-Semitism and for participation in the Jewish community as it exists in the United States today."

HEBREW STUDY BASIC
Halpern declared that the study of Hebrew is basic to a thorough Jewish education and necessary if "the emotional and cultural values of Judaism are to be taught." Israel should be taught in its historic role, he said, but not on the assumption that the children will eventually live in Israel nor that "Israel's folkways and mores should be imitated in the U.S." He said that both the Israeli and the American Jew should each understand the other in terms of what is common to both historically.

Mr. Halpern asserted that only the all-day schools and a few remaining Talmud Toras are

providing a maximum Jewish education today."

Dr. Zevi Scharfstein, professor of education at the Jewish Theological Seminary of America, and author of several Hebrew textbooks, said that the aim of Jewish education in the diaspora was to ensure the continued life of the Jewish people and to "imbue our children with the ideals of Judaism."

Regarding the curriculum, he said: "We ought not to be satisfied with the teaching of Bible in English, because English cannot easily recreate the specific atmosphere of Judaism. It is also necessary that Jewish ideals be taught intensively. We ought to teach openly and intelligently, that is, with constant reference to the ideals of other cultures."

'MOST SUITABLE'
Dr. Scharfstein joined with the other professionals interviewed by The Post in asserting that the all-day school "is the most suitable institution for us."

"With respect to Judaism and Jewish education," he said, "modern and 'progressive' are often names for tragic assimilation. We have had enough of mediocre compromises. We have had enough of fear that puts up a front of technical jargon to impress laymen. We need practical idealists, men able to think clearly and boldly, and then able to act with decision."



DR. HARTSTEIN



DR. SCHARFSTEIN

Early BIG-UJA Coordination Seen BOND DRIVE HEADS LEAVE FOR ISRAEL

JERUSALEM—Arrival here in the next few days of the top leadership of the American Financial and Development Corporation for Israel, sponsors of the Israel bond sale, is expected to determine the specific character of the coordination in the U.S. of the bond sale and the UJA drive.

There seems to be no major objection to coordination and Abba Eban's selection to head the committee to arrange coordination has been universally agreed on, but the exact terms of the agreement are still to be worked out.

The group which Henry Montor, executive head of the bond sale and Rudolf Sonneborn, president of the effort, are bringing here will come to see developments in the industrial world of Israel achieved through American investments. They are expected to gather material with which to make a report to the annual convention of the bond organization in Atlantic City next month, but they will have another major purpose also. That is to consult with the government officials to present their views and to win support for them on how coordination can best be achieved.

Support for this view is seen in the impressive list of those making the trip. In addition to Montor and Sonneborn, the group includes Julian Venezky, of Peoria, Ill., chairman of the executive of the Israel bond organization; Sam Rotheberg of the same city, national chairman of large purchases, and Benjamin Abrams, chairman of the Greater New York Committee of the bond sale.

Mr. Abrams' presence is significant. The major area of disagreement as far as coordination is concerned is New York City, where an agreement reached early this year between the AFDCI and the leaders of the Greater New York United Jewish Appeal was rejected by the board of the latter group.

Others making the trip include Jack Slavitt, Newark, N. J.; Robert Gurney, Gastonia, N. C.; Julius Ginsburg, Chicago; William Ginsburg, Rutland, Vt.; Lawrence Laskey, Boston; Albert Levin, Cleveland; Alex Lowenthal, Pittsburgh; Philip Zinman, Camden, N. J.; Harry Glickman, Minneapolis; Alex Forman, Washington, D. C.; Max Teiger, Elizabeth, N. J.; Sidney Green, Abraham Keller and Meyer F. Steinglass.

News from New York that the Council of Jewish Federations and Welfare Funds would be excluded from the committee on coordination was not believed to be reliable. Just what role the CJFWF will play in the coordination was not known however. The New York report said the three groups who would arrange the coordination under the aegis of Eban were the Jewish Agency, the AFDCI and the UJA.

Mrs. Malka Grossinger Dies Princess Wilhemina, former GROSSINGER, N. Y. — Mrs. Queen of The Netherlands, has Malka Grossinger, who, with her accepted the honorary presidency daughter Jennie, son-in-law Harry of the world committee for the Grossinger, and late husband, erection in Paris of a monument Selig, founded the world famous to the Unknown Jewish Martyr, Grossinger's Hotel in 1914, died in memory of the Jewish victims this week at 81. of Nazism.

Most Rabbinical Students Come from Middle Income Families

NEW YORK—Most of the aspirants for the rabinate in the major U.S. rabbinical seminaries come from middle income Jewish families, it was revealed this week in a survey conducted by The Post.

This was especially true of the Orthodox seminaries. Rabbi Norman E. Frimer, who recently resigned as dean of students at Chicago's (Orthodox) Hebrew Theological College, reported that a survey conducted last year showed that the school's students come "largely from the lower middle class with a smaller group from the so-called 'proletariat' but very few from the upper economic brackets."

Sam Harstein, head of the department of public relations of Yeshiva University, told The Post that Yeshiva's students come "from all walks of life, with the largest number belonging to middle income families."

Ner Israel College in Baltimore reported similarly. Rabbi Herman N. Neuberger, executive director, said that the parents of 85 per cent of the Baltimore Orthodox seminary's students earn incomes of less than \$5,000.

Meanwhile, all the schools were reported busily engaged in preparations for the start of the new year. First to open will be Ner Israel, which will start the

semester on August 26. Hebrew Theological College's starting date is Sept. 2, Yeshiva U's the following day and Hebrew Union College-Jewish Institute of Religion, and the Jewish Theological Seminary all on Oct. 14.

Although total registration figures for the new semester were not available this early, JTS reported that it expected an enrollment of 35 in its freshman rabbinical class, the largest in its history. Enrollment at Hebrew Union College was expected to be in the neighborhood of about twenty, a smaller figure than the 1951 enrollment.

By far the largest number of rabbis graduated in the past four years have been Orthodox, with Yeshiva University's 160 for that period topping the other schools. Ner Israel reported thirty-eight ordained, and HTC 32 in the same period, to bring to 230 the number of new Orthodox rabbis in the past four years.

Figures for HUC show 49 Reform rabbis ordained in the past four years. Its sister school, JIR, reported 38 for the same period, bringing the number of new Reform rabbis to 87.

Conservative rabbis ordained in the four-year period totaled seventy-five, according to figures from the only

Conservative seminary in the U.S., the Jewish Theological Seminary of America. However, the number of Conservative rabbis ordained in 1952 totalled 23, a jump of almost fifty per cent over the average for the prior three years.

("Careers in Jewish Communal Service" reported 1,700 rabbis in the U.S. in 1946, distributed as follows: Orthodox 800-900; Conservative 400-500 and Reform approximately 440.)

The Reform schools reported the highest starting salary for their graduates, placing the figure at approximately \$67,000, plus pensions. No figures were available at the JTS, but it is known that its graduates receive approximately the same or a slightly lower beginning salary. Yeshiva reported the range from \$4,500 to \$5,500, HTC at from \$4,500 to \$7,000 and Ner Israel from \$5-6,000.

Almost all the schools reported a heavy upsurge in enrollment over the past four years.

Not reached for this survey, were a number of Orthodox seminaries such as Mesifita Torah Vodaath, Mesifita Rabbi Chaim Berlin in N. Y., the Telzhe Yeshiva in Cleveland, and others.

Sir John Barbirolli may visit Israel to conduct the Israel Philharmonic next year for the first time music Orchestra.

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Haifa To Get First Parking Meters

HAIFA—The Town Council unanimously voted last week to grant a ten-year concession to a group of American investors to install the city's first parking meters. The company will install, control and repair the meters, in return for 50 percent of the income, from which the profits will be re-invested in Israel. The company will also have the option of renewing the concession. The Municipality, which will receive the remaining fifty percent, will control the income and budget of the company. Ultimate earnings from the meters, on the basis of comparison with American cities of Haifa's size, are expected to be \$100,000.

KNA'ANIM SUE HATZOFE FOR 'SLANDER'

TEL AVIV—The "Young Hebrews"—the Kna'anim (Canaanites) group has entered a claim against Hatzofe, Mizrahi newspaper, for allegedly publishing a slanderous report with intent to incite against the group.

The claim states that June 23, Hatzofe alleged that Amos

Israel Sees First Flying Saucers

HAIFA — The hard core of doubters that the Jews, too, can be a "nation like all nations" may now breathe their sigh of relief. For Israel, which has already rooted itself in "normalcy" of cabinet ministers and diplomats, policemen and stevedores, has at last struck the deep, important root for modern statehood—yes, young little Israel last week saw its first flying saucer. Several persons here reported seeing an elliptical greenish light with a revolving belt around its center flying over Mount Carmel. Flying objects were reported to have been seen over Acre early in 1948, but that was in the pre-state days.

Harold Goldenberg Visits U. S.
MINNEAPOLIS—Harold Goldenberg, director of the Israel Investment Center and former Twin Cities businessman has returned to the U. S. for his annual visit.

Israle Cohen Dies
NEW YORK — Israel Cohen, day picture editor of The New York Times since 1933, died last week at 63.

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\$24,000,000 Were Spent on Education In 1951, Against \$20,000,000 in 1950

NEW YORK—Though the Jewish public is tightening its purse strings to make fund raising increasingly difficult, more money than ever before is being appropriated for use in Jewish education, with \$24,000,000 spent on education in 1951, as against \$20,000,000 in 1950.

This was revealed to The Post by the Council of Jewish Federations and Welfare Funds (CJFWF), which has the task of keeping its member organizations throughout the country advised on what is needed in the field of education.

The Council did not have available statistics for expenditures on the kindergarten, elementary, and high school level. But its figures on national education projects showed a substantial increase, and information gathered elsewhere about the lower grades showed the increase to apply there too.

For example, last year the 22 largest religious agencies and schools in the country spent for educational purposes a total of \$7,378,657, which represented a seven percent rise over the preceding year. It was a 45 percent increase since 1946, which indicates the extent of growth since the end of the war.

Twelve leading cultural agencies, whose work deals largely in the educational field, spent some \$3,885,604 last year for a five percent hike over 1950 and a 36 percent rise over 1946. The agencies included the American Academy for Jewish Research, B'nai B'rith National Youth Services, Conference on Jewish Relations, Dropsie College, Histadruth Ivrit, Jewish Braille Institute, Jewish Chautauqua Society, Jewish Teachers Seminary, Peoples University, Menorah Association, National Agricultural College, Yiddish Scientific Institute, and the education department of the Zionist Organization of America.

It was pointed out by the Council that the Jewish community also supports a tremendous amount of educational activity in Israel and elsewhere overseas.

As for Jewish kindergartens, grade schools, and high schools, one well-informed source estimated that in 1951 a total of \$24,000,000 was spent by Jewish communities throughout the country, as compared with \$20,000,000 the previous year.

It was pointed out that the figures are partially misleading, since they do not account for the increase in education costs of recent years. Now more money would be needed for the same

services that were afforded at the end of the war.

There are also mounting educational requirements stemming from a continued increase in enrollment in schools throughout the country.

The phenomenon of other fund raising projects facing a decline while education is getting relatively more money raises the question of why this is happening.

One expert in the field attributed the increase to what he called "a growing recognition among the communities that it is necessary to have a community-wide responsibility for Jewish education."

He said that where in the past the chief support came from particular groups that founded educational institutions, now the need for a general community responsibility is recognized. This has produced a corresponding increase in the amount of funds that can be appropriated for education.

The CJFWF does not raise money directly for education. Funds are raised by community organizations in some 250 localities throughout the country and the money is appropriated to various needs in Jewish life. Among them are educational needs, including local schools of all types, administrative bureaus, national theological seminaries, and National Jewish Welfare Board educational programs. The percentages appropriated to the different projects vary greatly according to the community.

In addition to supplying information that can help the campaigns decide who needs how much money, the Council helps in education by bringing together professional leaders of local groups in regional and national meetings, at which they can discuss their respective problems. They can discuss not only financing, but also various needs, planning and standards. Representatives of the American Association for Jewish Education, with which the Council cooperates, are also included in the sessions.

For example, the 12 largest welfare funds in the country formed the Large Cities Budgeting Conference, which at its meeting last year considered the problem of Jewish education and recommended increased support.

The Conference is now embarking upon a major study of the entire education picture, with a view toward coming up with some helpful observations and suggestions.

Hebrew School Rolls Rise More Than Sunday School

MIAMI, Fla.—A survey conducted by the Greater Miami Bureau of Jewish Education showed that in the 1951-52 school year, for the first time, the increase in registration at afternoon Hebrew schools was greater than that at the Sunday schools, 200 to 109.

The survey also disclosed a jump from 60 percent to 70 percent of all elementary and high school age children receiving a Jewish education, or from 2,582 to 2,691 at Sunday school and 1,281 to 1,481 at afternoon schools, with some overlapping, for a total of 3,500, as against 3,000 in 1950-51 and 2,700 in 1949-50. The figures include 212 students attending the Hebrew Academy, an all-day school.

The number of girls attending afternoon schools jumped from 306 to 423, while of the Sunday school students, 1,368 are girls, or a little more than half.

Pinkas Lavon Rejoins Cabinet Minister of Agriculture, has rejoined JERUSALEM—Pinkhas Lavon the Cabinet as Minister without (Lubianiker), former Israel Min- Portfolio.

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You're Never Too Old To Learn If Young Enough To Be Curious

By HARRY CUSHING

National Jewish Post Correspondent

BOSTON—Some people never start learning. Others stop as soon as their formal education is ended. But for the young and curious in heart, it is still never too late to learn.

And so is Barney Edelstein, 70-year-old retired produce merchant, actively pursuing studies at the Hebrew Teachers College here. Until four years ago a busy fruit and vegetable merchant in Boston's teeming market district, Mr. Edelstein now is the oldest (chronologically) student enrolled at the institution which continues to produce many of New England's Hebrew teachers.

Before his retirement, Mr. Edelstein was too preoccupied with the demands of business, family and social obligations to involve himself in cultural pursuits.

His previous formal education had been slight. As a boy in Latvia he had attended Yeshiva for a few years, but his studies had been interrupted at an early age. Then, in 1907, he came to the U. S. and became immersed in the process of earning a livelihood.

When he had a heart attack four years ago and the doctor prescribed a life of retirement and ease, Mr. Edelstein began to find the days dragging.

And what, as the Talmud points out, is better for what ails you than studies in Judaism? So Mr. Edelstein decided to study Jewish history and literature. His interest stimulated by the establishment of Israel, he began to seek the answers to the questions which arose in his mind as to the heritage which had made it possible for the Jews to survive thousands of years.

"I felt that the only way to get the true facts was to read the original Hebrew," says the neatly dressed little man who is thrice the age of his classmates at the College. "Translation distorts the meaning and intent of the ancient authors, and I want to get it right from the source."

German Pilgrims Enthusiastic

BONN, Germany—German pilgrims who returned recently from a visit to Lebanon, described enthusiastically the reception they were given by the

Arabs of Beirut, the capital city. children had been named "Hitler."

They reported the Arabs greeted them with shouts of "Heil Hitler" and said they were amazed

There are only 2,889 Jews left to find that a number of Arab in Syria.

More, Not Less, Hebrew Will Teach More Judaism

CHICAGO—Those who claim that time spent teaching children the Hebrew language could be better spent teaching, in English, the history, customs and problems of the Jews



MARK M. KRUG

achievement."

On the other hand, he said, "several experiments conducted (in the teaching of the general subject matter in English) have shown that the pupils adopt a negative attitude and bitterly resent the continuous study of what they term 'Sunday School stuff.'"

Asserting that the authors of the various standard Hebrew textbooks "have provided more than enough opportunity for the study of religious values, concepts and way of life," he stated that "effective teaching results, including genuinely successful religious training will not be attained by eliminating or de-emphasizing Hebrew in the course of study or by substituting English for Hebrew in the study of the Torah."

On the contrary, he said, the real goals of Jewish education "can and will be achieved by a concerted and courageous effort to add more time per week and more years of study to the Hebrew school curriculum."

N. Y. Synagogue Robbed

FAR ROCKAWAY, N. Y.—synagogue's safe. They also took Burglars this week broke into from the safe. They also took the Congregation Shaaray Tefila showcase in the lobby several here and stole at least \$2,000 in silver religious items.

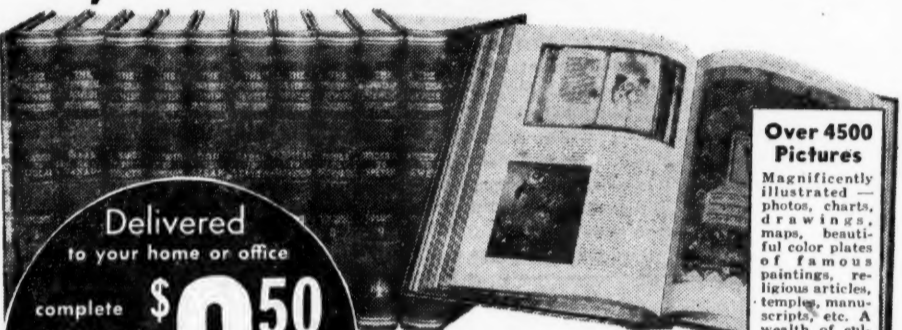
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Day School Is School Of Future—Engelman

By SHALOM SEGAL

National Jewish Post Correspondent

NEW YORK—Dr. Uriah Z. Engelman, director of the department of research, information and publications of the American Association for Jewish Education, predicted this week that major future development and growth in American Jewish education will be preponderantly in the direction of the modern Jewish day school.

At the same time, Rabbi Bernard Goldenberg, director of public relations for Torah Umesorah, largest Jewish day school agency in the U. S., disclosed that at present there are 30,000 pupils attending 148 day schools in 51 cities. Seventy-six of these are in New York City. He reported that 15 new day schools were founded between March 1949 and October 1951 and noted that of New York City's 76 schools, only 7 were founded before 1942.

BREAKDOWN

Rabbi Goldenberg disclosed that 15 out of 16 cities with a Jewish population of 25,000 or more have day schools; 6 out of the 6 cities with a Jewish population of 20,000 to 25,000; 2 out of 3 cities with 15,000 to 20,000 Jews; 7 out of 12 cities with a Jewish population between 10,000 and 15,000; 10 out of the 30 cities with 5,000 to 10,000 Jews, and 11 of 133 cities with 1,000 to 5,000 Jews.

The cities with a Jewish population over 10,000 that don't have day schools are San Francisco, Denver, Atlanta, Lynn (Mass.), St. Paul, Bayonne and Houston.

Rabbi Goldenberg pointed out that 75 to 85% of the parents of day-school children are American born and that many are second-generation Americans, adding that most of the parents living outside of New York City are not Orthodox. He noted that their reasons for sending their children to all-day schools are twofold:

- The difficulties and failures of either the 3-day-a-week or 5-day-a-week Hebrew schools to produce "a knowledgeable generation of Jewish youth";

- The sincere desire to provide their children with the complete and rich Jewish education which they themselves failed to obtain.

P.T.A. ORGANIZED

In many instances day schools were organized as experiments, Rabbi Goldenberg said, but when the parents began to see concrete results in their children, they became its most fervent sup-

porters and organized a national parents-teachers association. The Parents-Teachers Association of the Hebrew Day Schools today publishes the only Jewish "Parents" magazine in this country.

Dr. Engelman, noting that Orthodox groups were practically controlling the day schools, stressed that the American Association for Jewish Education will support any school as long as the local Jewish community is empowered to conduct its affairs. He emphasized that it is necessary and possible for all synagogue groups to work together to enhance Jewish education facilities on the local scene.

Queried on the Reform view toward day schools, Rabbi Jay Kaufman, assistant to the president of the Union of American Hebrew Congregations, said that the overwhelming majority of rabbis and educators in the Reform movement feel that the day school movement, Jewish or non-Jewish, is a threat to the American public school system. He said that there are no plans for Reform-sponsored day schools of any kind.

Mordechai Danzis Dies: Was Day Editor-in-Chief

NEW YORK (WNS)—Mordechai Danzis, former editor-in-chief of the New York Yiddish daily Der Tog (The Day), author and radio commentator, died last week, at 65. Danzis, who came to the U. S. from Russia in 1907, was one of the pioneers of Yiddish journalism here. Author of two Yiddish books, one on the Russian revolution of 1905 and another of Palestine travel sketches, Danzis was also an authority on Hassidism. In later years he became active in the Zionist-Revisionist movement as a collaborator of the late Vladimir Jabotinsky, and was a leader of the American League for A Free Palestine, which aided the Irgun in its war against the British prior to the establishment of the state of Israel.



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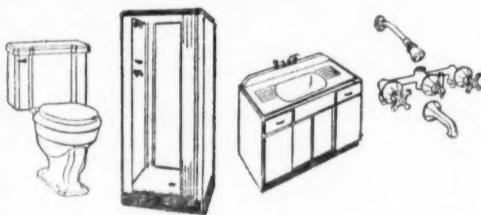
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'MAXIMUM JUDAISM IS THE PATTERN' N.Y. Group Enters Twelfth Year Conducting Release Time Program; Plans Expansion

By BEN GALLOB

National Jewish Post Correspondent

NEW YORK (NJP)—Under the direction of a Hassidic rabbi, the only city-wide program of religious education for Jewish school children in New York City's much-discussed Released Time program is entering its twelfth year, with plans to launch a similar program in Chicago.

The Committee for Furtherance of Jewish Education (CFJE) operates out of the basement of a Brooklyn apartment house, carrying on a variety of activities from an ultra-Orthodox stance and with an attitude of considerable belligerency toward its critics.

CLAIMS QUESTIONED

The claims of the CFJE are questioned by the critics but the earnestness and devotion of the small group of dedicated leaders is not.

Alone among Jewish groups in New York, the CFJE has taken the position that Release Time is likely to remain and that the wise course for New York Jewry is not to fight it but to take advantage of it. The CFJE has

practiced that preaching with vigor.

SHORT ON FUNDS

Rabbi Jacob J. Hecht, red-bearded, fast-talking executive vice-president, operates the program, with the help of his brother, Rabbi A. B. Hecht. Officially, Rabbi Hecht claims that 10,000 Jewish children are getting an hour of religious education each week. He told The Post, however, that this year, because of fund shortages, the figure was closer to 6,000.

The CFJE gets its pupils by dispatching a representative to a school where he passes out a note, signed by Rabbi Hecht, addressed to parents. The note states that the "public school your child attends has provided one hour a week for religious training and instruction. Our organization has succeeded in organizing for the Jewish children of P.S.—a Religious Hour, which will be held every— at 2 o'clock at Congregation —. The children, accompanied by our trained group leaders and instructors, will be escorted to our classes. There they will be taught Jewish History, Ethics, Laws and Customs, songs, Bible stories, moral teachings. All free."

PARENTS MUST SIGN

The children are asked to bring the letter to their parents. If the parents approve, the children bring back signed notices, as required by the city ordinance.

"After we get 50 or 60 children this way, we make arrangements with a nearby synagogue or Hebrew school or any other suitable institution, a meeting hall or center," Rabbi Hecht told The Post.

The program is strictly Orthodox, Rabbi Hecht added, asserting that "we have one pattern—maximum Judaism, and we give it regardless of the differing backgrounds of the children."

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There may be differences between the children and parents, in some cases, because of what we teach, but that would be inevitable."

NO COMPLAINTS

It would be likely to occur fairly frequently in the CFJE program, if the claims of the sponsors are true, that 90 per cent of the children have never had any formal Jewish religious instruction before entering CFJE classes.

But Rabbi Hecht says the Committee has never received a complaining letter from a parent.

A central aim of the CFJE is to make the presumed first contact of each child with Jewish religious instruction the beginning of a long-range program. The desirability of going into Talmud Tora or an all-day school is constantly stressed during the classes.

Rabbi Hecht claimed that 75,000 children have gone through the program in the 11 years and that from 4,000 to 5,000 have entered Talmud Toras and Yeshivot.

Sixty-five per cent of the classes are in Brooklyn, 10 to 15 per cent in Manhattan, with the rest scattered in the Bronx and Queens, Rabbi Hecht said.

400 INSTRUCTORS

The 400 instructors in the program are rabbinical students, with some girls from the Beth Jacob school and the Hebrew Teachers school, he said. They are paid \$4 to \$5 an hour.

A kind of district supervisors' setup keeps track of the program, shunts instructors to places where they are needed, and locates additional classrooms. Several canvassers are assigned to each area where they visit parents to persuade them that the hour of weekly instruction is inadequate and to send their children to Talmud Toras or day schools.

SENT TO CAMPS

Two years ago, the CFJE extended the program by sponsoring arrangements to send some of the children to religious summer camps.

The problem of raising funds is a constant source of grief, partly because, according to Rabbi Hecht, the CFJE refuses to accept funds "which might have strings attached. We are ready to take funds from any appropriate source, provided we retain complete control as to how the funds are spent."

This is the area in which criticism has developed. Rabbi Hecht said that the CFJE approached the Jewish Education Committee (JEC) of New York for funds two years ago but

never got any for the CFJE.

HECTIC HISTORY

Dr. Azriel Eisenberg, JEC executive vice-president, reported a somewhat hectic history of relations with the CFJE, revolving around the issue of supervision of funds.

He said that in 1948, the JEC provided a grant of \$600 to four classes in the CFJE, but not to the Committee as such, in line with the JEC's policy of providing no financial aid to an organization.

"We give grants to schools, not to movements," Dr. Eisenberg explained.

'OBLIGATION'

"Since we dispense communal funds, we have an obligation to the Jewish community to make certain that the funds are expended with most effective results. This means we must have some supervision over the school, using the funds—and that's a little difficult when the money goes to an organization, rather than directly to the benefitting school."

In the case of the CFJE, it is impossible, he added, because of the Committee's insistence on running its program free of any outside supervision or control. Two of the CFJE schools are receiving grants this year.

SEEK ACCURATE DATA

JEC officials are openly dubious about the claims of the CFJE, particularly about the number of children enrolled. When the CFJE first came to the JEC, the question of accurate data was raised immediately, partly because the JEC prepares an annual census of Jewish education programs in New York City.

Dr. Eisenberg told The Post emphatically that all efforts to get complete accounts of the CFJE for Release Time have failed.

Jack M. Horden, JEC comptroller, showed The Post a listing from the CFJE, as of March, 1949, listing a total of 8,310 children, the listing based on public school enrollments. The JEC, regarding such a list as inadequate, asked for additional information and received a letter from Rabbi Hecht the following month, with a breakdown by places of instruction, giving a total of 5,100 children.

The JEC thereupon sent the Committee a batch of its standard forms, seeking more detailed and specific information.

'NEVER SATISFIED'

Horden declared that despite repeated requests, the JEC has never received completed forms. Rabbi Hecht, informed of Horden's statement, retorted that the forms had been filled out and sent in but that the JEC was "never satisfied."

The CFJE operates on an annual budget of \$50,000 to \$75,000, raised entirely by voluntary contributions, including its annual dinner.

Now that the Supreme Court has ruled that the New York Release Time program is constitutional, Rabbi Hecht feels that the work of the CFJE will get more sympathetic consideration from the New York Jewish community and have an easier time raising funds.

Chinese Jews To Emigrate

LONDON—Five hundred Jews in China—from Shanghai, Tientsin, Harbin and elsewhere—are planning to emigrate, mostly to Israel, by the end of this year. The Jewish Chronicle reported last week.

WASHINGTON (WNS)—Milton Lieberman, U. S. Census Bureau statistician, has left for Burma, where he will organize the government bureaus and guide training of young public officials in public administration.

THE BUREAU of Jewish Education in Los Angeles is unique in many respects. It is a Committee of the Los Angeles Jewish Community Council which is one of the most democratic structures of its kind in the country. As a Committee of the Council it receives its entire subsidy from the United Jewish Welfare Fund conducted by the Los Angeles Jewish Community Council. Almost all the schools in Los Angeles are affiliated with the Bureau of Jewish Education and every ideological group is included within the purview of its functions and purposes.

As of December 1, 1951, the Bureau had 112 school units having a total enrollment of over 10,500 children. The 112 school units included—3 All-day Schools; 44 Weekday Hebrew Schools; 6 Yiddish Weekday Schools; 45 Sunday Schools; 11 Kindergartens and 3 Secondary Schools.

As in other communities the largest number of students is enrolled in the One-Day-a-Week Schools, but the number of pupils receiving a weekday instruction has grown from year to year. It is interesting to observe that of the 12 Reform Congregations in Los Angeles eleven are conducting Weekday Schools.

The growth of Jewish education in Los Angeles during the past seven years has been phenomenal. In 1945 there were eleven schools and 1,100 pupils affiliated with the Bureau of Jewish Education. There were no secondary schools at that time and no training schools for teachers. Today the Bureau sponsors three Secondary Schools and the University of Judaism is conducting a Teachers Institute for Weekday School Teachers and both the College for Jewish Studies and the University of Judaism are conducting extension classes with hundreds of pupils. Both institutions have special courses for Sunday School teachers.

The problems faced by the Los Angeles Bureau of Jewish Education in the last year or two are:

- 1 DECREASING SUPPORT from the community because of the declining resources of the Welfare Fund. (A situation which is of concern to all Jewish agencies in the community.)
- 2 INADEQUATE SUPPLY of young American trained teachers for our schools (This is due in part to the continuous instability of the Jewish teaching profession. Los Angeles has a Code of Practice for Principals and Teachers and salary scale which compares favorably with that existing in the public schools. However, the teachers still do not have a pension and retirement fund and other benefits which the public school teachers and Jewish teachers in other communities have).
- 3 THE SMALL number of boys and girls on the adolescent level, who continue to be under the influence of a Jewish educational institution.
- 4 THE DIFFICULTIES encountered by some of our schools in meeting their budgets because of increasing costs of instruction and declining subsidies from the community.
- 5 LACK OF funds with which to carry on real experimentation in curriculum, methods, etc.

The Bureau in Los Angeles has one of the best Audio Visual Aid Departments in the country and has published syllabi, textbooks and other materials for the improvement of instruction. However, this had to be done on a shoestring basis with limited funds.

The Bureau of Jewish Education is assisted in its work in the community through the Los Angeles Association for Jewish Education. The aim of the Association is to provide a forum of public discussions of problems affecting education in Los Angeles to further Jewish education in Los Angeles and to publish and distribute worthwhile educational literature for its members. Some of the brochures of the Association are a "Five-Year Plan for Jewish Education," "The All-Day Schools," etc. The Association also conducts festivals of arts and Jewish education from time to time.

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Over 700 Awards Made Boy Scouts' Ner Tamid Award Stimulates Jewish Interest

By CLAUDE S. RUBIN

National Jewish Post Correspondent

NEW YORK—Impetus for religious education and greater interest in Jewish activities on the part of boys is coming from a new source—the Ner Tamid Award for Jewish members of the Boy Scouts of America (BSA).

Citing the cases of several boys who have gone on to study for the rabbinate as a result of their interest in pursuing the award, Rabbi Harry Lasker, National Director of Jewish Relationships for the BSA, asserted that the award is especially noteworthy for its influence in communities where there are few Jewish families and no organized Jewish activity.

700 AWARDS GIVEN

To date, over 700 awards have been made to Boy Scouts throughout the country since the program was launched in 1947 by the Jewish Committee on Scouting of the BSA. Over 200 boys earned the award this year and more than 300 are expected to qualify next year.

"The Ner Tamid Scout Award is designed to give Jewish boys who are Scouts practical guidance in achieving the spiritual pledges made in the Scout Oath and Law, and especially in the Twelfth Law," Rabbi Lasker told The Post.

"The Twelfth Law reads: 'A Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in the matter of custom and religion.'"

Rabbi Lasker added: "It indi-

cates the importance which the Boy Scout movement places upon the Scout's religious training in the building of character. The BSA, however, recognizes that this training is the prerogative and the responsibility of the home and the Synagogue."

LISTS REQUIREMENTS

The requirements for the award include a general knowledge of the Bible, Jewish customs and religious practices, and faithful attendance at synagogue on Sabbath and Holy Days. The award is given to the Scout who has fulfilled the requirements under the guidance of his rabbi or of a religious school instructor designated by the rabbi to serve as Ner Tamid counselor.

Instrumental in the creation of the award, in addition to Rabbi Lasker, who also served as general editor of the handbook of basic information for the Ner Tamid award, were the late Dr. Ben M. Edidin of the Jewish Education Committee of N. Y.; Rabbi Norman Salit, Rabbi Samuel Berliant and Rabbi Philip D. Bookstaber, Scouting Chairmen of the Rabbinical Assembly of America, Rabbinical Council of

Day School Pupils Chose Same Careers, Have Same Likes, Dislikes as Other Children

By CLAUDE S. RUBIN

National Jewish Post Correspondent

NEW YORK—Children attending the New Haven, Connecticut, Hebrew Day School have almost the same likes and dislikes as other children, the same attraction to television and movies and are inclined towards the same careers, a survey of the students revealed.

Conducted by Dr. Marcus Elias, principal of the Hebrew Teachers' Training School for Girls here, the survey covered such subjects as choice of future occupation, favorite books, people, school subjects, TV and radio programs, movies, leisure time activity and frequency of attendance at the movies. Fifty-four children, ages seven to 13, were tested.

Asked what person they most wanted to be like, the children chose a variety of "heroes" including Dick Tracy, George Washington and Milton Berle. Only three choices reflected the specific influence of the Jewish curriculum.

Leisure time activities chosen ran the gamut of the usual sports and hobbies chosen by the average school child.

All the children were found to be familiar with the popular children's TV programs, some showing no acquaintance with radio programs, indicating the general trend of all children toward

the newer medium of TV.

All the children tested went to the movies at least once a week, with a marked preference for westerns.

Responses on the choice of favorite subject showed the first marked deviation from children receiving a secular education. Top choice was Humash (Bible), with Spelling a close second, followed by Arithmetic.

What is probably a lack of acquaintance with Hebrew books, reflected in the lack of emphasis on Hebrew literature in the Day School curriculum, was indicated in the almost unanimous choice of English books in the query on favorite reading matter.

No correlation was indicated between economic background and choice of future occupation, children of lower class homes choosing along no different pattern than upper class children. A large number chose some profession as their goal, many giving humanitarian reasons for their choices. This trend was especially marked in the upper grades. Only one of the 54 children queried chose the rabbinate and only two preferred Hebrew teaching.

Dr. Elias expressed the need for further studies, as a guide towards better planning to fill the educational needs of the child.

America and the Central Conference of American Rabbis, respectively.

Dr. Solomon Rivlin Dies

CHICAGO—Dr. Solomon Rivlin, executive director of the Chicago Council of the United Synagogue of America, died last week at 58. A native of Jerusalem, Dr. Rivlin also was executive director of the Chicago branch of the Jewish Theological Seminary of America and

served in a similar capacity with the Jewish National Fund here. He is survived by his wife, three daughter, seven sister, four brothers, and his father, who is in Israel.

Bnei Akiva Parley

GELATT, Pa.—More than 250 delegates will attend the annual convention here August 28-Sept. 1 of the Bnei Akiva (Hapoel Hamizrachi youth movement) of North America.

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BRANDEIS CAN'T SATISFY ALL JEWISH GROUPS—SACHAR

By HARRY CUSHING

National Jewish Post Correspondent
WALTHAM, Mass.—

"We cannot expect to satisfy every group in Jewish life on every detail of Brandeis policy," Dr. Abram L. Sachar, president Brandeis University told The Post in an interview this week.

Explaining for the first time since the founding of the four-year-old university the school's attitude on the scheduling of athletic events on the Sabbath, which had caused a minor furore among several sections of the American

Jewry, the president of the first Jewish-sponsored non-sectarian university in the U. S. said that "the Jewish group is too much divided ideologically to expect such a miracle."

JUDGE 'TOTAL PROGRAM'

"The validity of the university should be judged by its total program," he asserted. "The objective observer should ask: 'Is Brandeis on the whole productively and wholesomely fulfilling the idea of a great university?'"

"If it does this in its curriculum, in its faculty, in its student body, in the dignity of its public relation, then the verdict should be affirmative."

Referring specifically to the university's Sabbath sports schedule, Dr. Sachar explained carefully: "It is the established policy of Brandeis University to respect the religious susceptibilities of even the smallest minority group on the campus in the required, prescribed curricular activities of the university."

CLOSED ALL HOLY DAYS

"Therefore, the school is closed on the Sabbath and on all Jewish Holy Days including the second days of the so-called minor Holy Days."

He revealed that there has been pressure on the university, because there have been so many

Holy Days and the curricular program has been interfered with, to hold classes on the second days, excusing the Orthodox students and giving them the opportunity for make-up. This, he declared, the administration refused to do, because if an Orthodox student does not attend classes there is a secondary kind of penalization. Therefore, all classes are dismissed on all Holy Days.

"Conversely," Dr. Sachar continued, "the university will not interfere in the case of the voluntary, extra-curricular activities of its students. The football schedule of the university calls for games on Saturday and those young people who turn out for football do so if they wish. On the other hand, there is a large program of physical education and intra-mural activities which are required. None of these activities is scheduled on the Sabbath or on any Holy Day."

NO FRIDAY NIGHT GAMES

Recognizing the public relations difficulties, Dr. Sachar added, the university has not followed this logic to its ultimate. Thus, no basketball games are scheduled on Friday night, though basketball is an extra-curricular activity, because it is possible to schedule basketball on any night of the week.

"Unfortunately," the educator continued, "this is not possible in a football schedule. In short, if game are not played on Saturday afternoon, they cannot be played, usually, at all."

KASHRUT AVAILABLE

Kashrut at the university is available to those students who want it, Dr. Sachar said. "We go to great expense and trouble in order to conform with the wishes of that minority of Orthodox students."

He said that about twelve percent of the student body of 600-odd required kosher food. Inter-



DR. ABRAM L. SACHAR
'Productively and Wholesomely'

estingly, he noted, a number of non-Jewish students asked for kosher food because they enjoyed it and because they knew it was of better quality.

By the same token, both meat and fish dishes are offered on Fridays, so that Catholics on the campus will not be forced to violate their religious principles and non-Catholics may, if they wish, have meat dishes.

THREE RELIGIOUS GROUPS

Formal student religious life is organized in three groups. There is the Hillel Foundation for Jewish students; the Newman Club for Catholic students, supervised by a Waltham priest; and the Student Christian Association for Protestant students, supervised by the former director of Phillips Brooks House at Harvard.

Thus, Dr. Sachar declared, there may be disagreement over an athletic policy or over the way the dining hall is conducted or over the emphasis that may be placed on one area as against another area, but these are the normal disagreements honestly felt by honorable people.

He said, for example: "We do not turn our backs on Israel simply because we disagree with one policy adopted by its cabinet. On the same principle, the

extremists in American life should not be allowed to cloud the supreme contribution that Brandeis University is making in enhancing the dignity of the Jewish community in American higher education."

'SOLD ON IDEAL'

From the outset Dr. Sachar emphasized that American Jews are sold on the ideal and need of a Jewish-sponsored non-sectarian institution of higher learning.

He pointed with pride to the contributions of \$2,200,000 made during the past year toward the program of the four-year-old university by public spirited individuals in the U. S., noting that this was more than the sums received by such institutions as Dartmouth and some of the other leading institutions in the country.

Dr. Sachar explained how it was possible for him and the Brandeis leaders to sell the idea of the university to the American Jewish public.

"From the very beginning of its existence," he said, "it was important for us to impress upon the American Jewish community that Brandeis met a basic responsibility in American Jewish life. Every Christian denominational group had created great non-sectarian universities, from the days of Harvard, Yale, William and Mary, right down to our time."

'JEWS ARE SENSITIVE'

"Nearly a thousand prestige universities in America are the gift of the great Christian groups. Only the Jewish group waited until now for its first corporate contribution to American higher education on a non-sectarian plane. The American Jewish community responded because Jews are sensitive and have never wished to ask for privilege without sharing responsibility."

"I attribute to this understanding," he emphasized, "the extraordinary acceptance of Brandeis in such short time by every type of thinking in American Jewish life."

With the opening of its fifth academic year in September Brandeis will have on its rolls close to 800 students, 765 already having registered. Over 600 students ended the 1951-52 school year, and 101 students received degrees at the embryonic school's first commencement exercises.

Eventually, Dr. Sachar predicted, the total student population will average about 2,000 students, including about 1,200 in the nine departments of the

graduate school scheduled to open September 1953.

PROUD OF GROWTH

Dr. Sachar pointed proudly to the school's growth: "When we first acquired the site for Brandeis we had 100 acres and nine buildings. We now have 181 acres and nineteen buildings, with five more buildings under construction. The most recent acquisition in land gives Brandeis a fine front on the historic Charles River."

On the matter of curriculum, it was agreed that Brandeis must not merely be a school with many Jews on its board, but a school with some solid Judaica in its curriculum and some solid Jews on the faculty, with the school's special area of competence in the field of Judaica. Thus, the faculty includes such renowned authorities on Hebrew and Jewish literature and philosophy as Dr. Simon Rawidowicz, Dr. Nahum Glatzer, Dr. Frank Manuel, Professor Shlomo Marenoff, Professor Wolf Leshau and Dr. Leo Bronstein.

The fast-growing school library, further, already contains outstanding collections of Hebrew and Judaica.

FRENCH LEADS

It was interesting to note that in the field of six modern languages offered at the university, the largest number of students were enrolled in the French courses. Hebrew was the second most popular language elective. Other languages in order of popularity, were Spanish, Italian, Russian and finally German.

With the acceptance of a Jewish-sponsored non-sectarian university in the United States achieved, the question arose as to the acceptability of such an institution American youth. In this area, too, Dr. Sachar pointed out that "selling" the Brandeis idea was not a cumbersome task.

Both Jewish and non-Jewish students were attracted to Brandeis because of its appeal to the new, of its adventurous opportunities. "All who came to Brandeis felt like halutzim — like pioneers — and wanted to join in the opportunities of a new creativeness. They wanted to come to a school where they were not mummified; where educational experimentation continually goes on."

WHOLESOME ENVIRONMENT

The Jewish student was attracted to Brandeis because of its wholesome environment. There are no group or racial problems. There is not the fear

(Continued on next page)

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Conservative Cantorial School Rapped As 'Duplication'... Divisive'

NEW YORK—The projected Cantors Institute of the (Conservative) Jewish Theological Seminary (JTS) of America has been assailed by an investigator for the Jewish Reconstructionist Foundation as a duplication of existing facilities and a contribution to "divisive denominationalism."

The charge was made by Eliezer Whartman, American veteran of the Israel War of Independence, now studying in the United States before returning to Israel.

His report on his investigation in the "Reconstructionist" appeared almost simultaneously with formal announcement by the JTS of completion of plans for its Cantors Institute with opening set for October.

The JTS school will be the second. The Hebrew Union School of Education and Sacred Music has been training cantorial students for all three wings of Judaism for the past four years.

Whartman's investigation of efforts to establish a single joint school under auspices of all three wings summed up to a history of denominational rivalries culminated by the JTS school and the possibility of a third one under Orthodox auspices.

A joint school had been considered at a 1945 meeting of all three groups in Cincinnati, followed by the founding in 1946 of the Society for the Advancement of Jewish Liturgical Music, set up to organize such a joint school.

When representatives of Yeshiva University and the JTS later pulled out, the Society formed the Hebrew Union school in 1948 with financial help of the (Reform) Hebrew Union College, the only institution still interested.

Whartman checked with Dr. Samuel Belkin, president of Yeshiva University, and with JTS officials to learn why the original proposal had been wrecked. Dr. Belkin declared that Yeshiva University's policy where Orthodox interests were affected was to "work solely" within the framework of the university and that the university may eventually establish its own Cantorial school.

At the JTS, Whartman found that the JTS original charter included scope for a cantorial school and that the project had been considered repeatedly and dropped for lack of funds until 1947, when a Cantors Assembly was set up. A years later the Cantors Assembly obtained JTS agreement to set up a school if the cantors would raise \$25,000. Almost \$20,000 was collected in 1950 and definite plans were organized.

Against the background of the fact that graduates of the HUC-sponsored school have been found acceptable by and have been placed in Conservative and Reform synagogues, Whartman sought to learn why the JTS had to have its own school.

To the JTS contention that cantors for Conservative congregations needed "special training to meet the needs of our congregations," Whartman noted that the

HUC was willing to have candidates indicate a preference for practicing with a congregation affiliated with a specific seminary, and that the HUC also was willing to have Jewish subjects at its cantorial school taught by representatives of the seminary concerned. Finally, the HUC also was prepared to allow representatives of the various seminaries the right to pass on a graduate.

Whartman said he felt the decision of the JTS to press ahead with its Cantors School, despite the fact that no more funds were in sight this year than in past years when the project was repeatedly abandoned, "may have had something to do" with the existence of the HUC school, particularly when some of its graduates have been placed in Conservative synagogues and more are likely to get such positions.

The JTS has about \$33,000 to open its school in October, he reported, noting that the HUC school costs have averaged nearly \$70,000 a year and that the deficit of the JTS now stands at nearly \$400,000.

Whartman concluded that the arguments from Orthodox and Conservative sources against cooperation in founding a joint school were not cogent "in view of the waste involved in duplication of effort at a time when the funds available from the Jewish community can be put to so many necessary and constructive uses, and in view of the divisive denominationalism which must be transcended if Jewish spiritual unity is ever to be achieved in this country."

U.S. Jews Sold on Brandeis

(Continued from preceding page) that perhaps the professor is anti-Semitic. The prospects of being kept out of a certain student organization on racial or religious ground does not occur at Brandeis. There is no problem of missing an examination or an important lecture because of a Jewish holiday. In short, the Jewish student feels that he is among his own.

Dr. Sachar was then asked, what then is the feeling of the non-Jewish student about being at a Jewish school? His answer was definite and emphatic. "We are sponsoring a democratic educational workshop here at Brandeis. We are especially careful about being good hosts because we have always been guests." There is no strain and there is never the feeling on the part of the Christian student that he is "unwanted" or being condescended to.

The thought was also projected that these non-Jewish students will eventually become influential ambassadors to the Christian communities of America raising on high the banner in appreciation of Jewish contributions to the totality of American cultural and democratic living.

COMMUNITY RELATIONS

An important function of the infant university has been to establish a definite program of community relations. Dr. Sachar said that one of the first things that had to be done in this connection was to bring about an harmonious relationship between the university and the people of Waltham.

He pointed out that in many instances "Town and Gown" relations were discordant. In many American communities the townspeople and the university students and personnel are, in many instances, at loggerheads. A good example is Harvard University, where the Cambridge police take a great delight in beating up Harvard students who might get involved in some silly prank.

Working with the Waltham Chamber of Commerce, Brandeis has acquainted Waltham business people with the fact that Brandeis has been spending a million dollars a year in the town. One third of the university's office personnel are Waltham residents. Waltham labor is employed on the grounds and in the vast construction program. Waltham tradesman and stores are continually profiting from Brandeis.

BIGGEST BUSINESS

In short, Brandeis University is the biggest business in Waltham. Add to the close to 800 student enrollment, 100 faculty members plus 150 administrative personnel and the impact of Brandeis University on business in Waltham is no small factor.

In addition, Brandeis facilities are continually being used as the site for various Waltham communal and civic activities.

As a pioneering Jewish-sponsored non-sectarian university, Brandeis is also creating precedent in educational technique. A course, "Contemporary Living" is the experimental course in General Education, for the whole senior class, running during the second semester. It is intended to help the seniors round out the outlines of their work during the four years, and apply what they

Israel Seeks Investors In Fifty Metal Plants

TEL AVIV (WNS)—Investments ranging from \$50,000 to \$500,000 are being sought for the establishment of 50 new metal plants, the Israel Government announced. The new plants are needed for the production of pig iron, steel products, machine tools, agricultural machinery, household equipment and air conditioning systems.

have learned in their courses to the problems of value and action that lie ahead of them after graduation.

EXAMPLE OVER PRECEPT

Even at its best college education is fragmented, and one of the students' aims in the senior year should be to get a sense of himself a total person making intellectual and moral choices in a going society. The assumption of the course is that he can do his best by example, rather than only by precept. To provide the students with examples, a small number of men and women will be brought to the Brandeis campus who embody in their lives and careers a fusion of a working philosophy with an effective and productive life.

Since this will mean breaking new ground in teaching, the direction of the course will be kept flexible, and faculty members from every branch of the university will have a hand in shaping it.

Parents Will Serve on Nursery School Faculty

PHILADELPHIA—The teaching of Jewish observance at the Temple Beth Israel pre-school nursery school starting with the coming year will be no mere sessions in theory about what "some Jews" do, nor will the children have to go home from school confused about the various practices or about the discrepancies between their lessons and the practices prevailing in their homes.

Under the direction of newly-installed Rabbi Samuel Penner, the children, aged three to five years, will be given examples in Jewish living, with special emphasis on kashrut observance. And so that they will not be confused by these examples, their parents will be oriented in the various lessons and will serve as rotating assistant teachers to the professional staff.

Billig, Schwartz in Partnership

MIAMI, Fla.—M. C. Billig, former national director of Trades and Industries for the State of Israel Bond drive, is a partner in the newly-opened first public relations and fund raising agency in Florida. Billig also served as fund raising counsel to Henry Morgenthau, Jr., in several drives, and directed Rallies For Israel throughout the nation for the United Jewish Appeal and the Bond drive during the past several years. Billig's partner,

Gerald Schwartz, is former Florida state public relations director for the Bond drive.

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Council To Teach Facts of Zionism; May Use Christian Texts on God

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK—Zionism will be presented in an "unbiased and factual manner" as one of the subjects for children of the experimental religious school pilot project which the anti-Zionist American Council for Judaism will launch after the High Holy Days, The Post was informed this week.

The same technique will be used in giving the pupils information about ritual aspects of Judaism and about developments in Israel, according to Rabbi Samuel Halevi Baron, director of the Council's Committee on Religious and Synagogue Programs, and Leonard Sussman, Council eastern regional director. The school is a key project in a program which Council spokesmen have been describing as "positive and affirmative." (NJP, May 30, 1952).

Children were recruited for the experimental school last

spring when plans for the project were first announced. Council members in the New York metropolitan area were sent a prospectus outlining the philosophy of the project and later a memorandum which included a June 15 deadline on commitments by parents on enrollment of their children.

VISION AND APPEAL

The prospectus declared that the primary objective of the experiment was to demonstrate that "Judaism as a religion has depths and vision and appeal and that it possesses the indestructible quality of self-perpetuation as a faith. There need be no nationalistic accoutrements or trappings, no secular separatism or isolationism or an allegedly unique people to attract and hold a child to the faith of his fathers."

"The child in our religious school," Council parents were told, "will be taught a Judaism free of Jewish nationalism and of Israelism, but with a proper regard for his co-religionists wherever they may be—whether

Lack Elementary Religious Texts

NEW YORK—Reporting a virtually complete lack of purely religious textbooks for Jewish children below confirmation age, the American Council for Judaism suggests in a proposed "non-nationalistic" religious school curriculum that the gap be filled with books from Christian sources.

The proposal was made in a mimeographed "Interim Recommended Religious School Curriculum" prepared by the anti-Zionist body's Committee on Religious and Synagogue Programs, under the direction of Rabbi Samuel Halevi Baron.

The suggestion grew out of the committee's "Textbook Analysis," which surveyed the textbooks used in American religious school programs and which was first outlined publicly at the Council's 1952 annual conference. (NJP, April 25, 1952)

In seeking to find textbooks acceptable to the Council viewpoint, the committee found that

in Israel or elsewhere.

Rabbi Baron said that present plans call for two classes, one for a seven-to-nine year old group, and the second for a nine and ten year old group. The classes will meet in the homes of Council members in White Plains, in wealthy suburban Westchester. The children will come from an area roughly between Scarsdale and White Plains and a car pool is being arranged for transportation.

Sussman said that responses from parents had come from all parts of the New York metropolitan area but that the heaviest concentration was in Westchester, hence the choice of White Plains. He added that about one-fourth of the responses had come from parents who were not Council members but it was understood that the twenty children in the pilot project are all from Council homes.

RABBI BARON WILL TEACH
One class will be taught by Rabbi Baron and the other by a qualified teacher. The prospectus asked for teaching volunteers and Sussman said several persons had volunteered but that selection of the second teacher had not yet been made.

Classes will be for two hours each Sunday and run for the full

"there is next to nothing Jewish available for children below Confirmation age" in the books "on religion itself or about our relationship to God and man."

Asserting that "Christian church bodies and non-Jewish commercial publishing houses, on the contrary, have not been afraid to make this approach to God and prayer and personal religion with children of the tenderest age," the committee declared that "there is an abundance of inspiring and appealing material, universally spiritual and ethical in character, which can be put to use either in its entirety or by editing out occasional sectarian passages unsuitable for a Jewish religious school."

The committee reported accumulating "a large collection of such books which lend themselves to Jewish adoption or adaptation and we have begun carefully to examine them."

"In fact, we have already written reviews of some of them, to be incorporated with our highest recommendation in the next supplement to our Religious School Textbook Analyses; and these initial items have meanwhile been included where we think they belong in the present suggested curriculum for Jewish religious schools," the committee said.

academic year, Rabbi Baron explained. He added that there might be classes on weekdays "if that turns out to be desirable and possible."

Subjects will include Jewish history, Jewish current events, Hebrew, Zionism and Jewish rituals.

Rabbi Baron was asked whether he felt he could approach the teaching about Zionism with proper objectivity. He replied with a smile that he had confidence in himself.

"I think an anti-Zionist of moderate views, such as myself, is qualified to handle the subject objectively," he added. "We will be neither for nor against Zionism in teaching it. The handling will be unbiased and factual."

The same approach will be used in discussing and describing kashrut and other ritual aspects of Judaism, Rabbi Baron said. "The aim will be to explain to our children the nature of the rituals with the idea of respecting Jews who follow them."

Classes will start with assembly programs featuring "brief and inspirational religious services, stressing the spiritual rather than the ceremonial" aspect of Judaism.

In terms of religious orientation, the Council outlook and

membership is ultra-Reform, a fact basic to the religious school ideology.

FACTUAL APPROACH

Since the children are from Reform parents hostile to such "segregating" aspects of Judaism as the dietary laws, the children face the possibility of being "confused" about them. One aim of the Council school treatment of this subject will be to prevent such confusion by treating the matter in a strictly factual way.

The majority of the textbooks will be from Union of American Hebrew Congregation sources and the Union paybook will be used in the religious services.

There will be no tuition charges and the only costs will be for textbooks and school supplies. The school is being financed as a Council project and expenditures are being kept to a minimum.

Rabbi Baron will instruct the Confirmation class and will confirm the children on Shavuot.

Sussman said that none of the children had ever attended religious schools. He added quickly that "all of the parents are synagogue members. The children all come from families which were dissatisfied with the 'secular aspects' of the curricula in their congregational schools."

A difference of opinion developed between the views of the two officials and the prospectus on the question of competition with existing congregational schools.

'NEW SOURCE'

Sussman and Rabbi Baron said emphatically that no such problem existed and that "what we are doing is supplying a new source of religious education rather than competing."

The prospectus, however, listed as a problem of "major importance that of removing a child from the religious school which he has been attending, or from the religious school of the congregation to which the parents belong."

Declaring that the answer "must be supplied by the child's parents," the prospectus added that the parents "will have to satisfy themselves one way or another that our projected school offers sufficient appeal on the basis of differences of content."

One experimental element of the project, Rabbi Baron said, will be an intensive and continuing effort to obtain maximum parent participation in the program. The prospectus stresses that the home is of primary importance in carrying out the basic objectives of the school ideology.

Sachars Settle in Washington
WASHINGTON, D. C. — Mr. and Mrs. Howard M. Zachar, who were married early this month at Bethesda, Md., have settled here. Mrs. Sachar, the former Tamara Volozhin, daughter of Mr. and Mrs. Paul Volozhin, Bethesda, is continuing her work with the National Cancer Research Institute and the U. S. Public Health Service, while Mr. Sachar, son of Dr. (president of Brandeis University) and Mrs. Abram L. Zachar, is doing research at the Library of Congress, preparing his doctoral dissertation in history for Harvard University.

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Al Capp Says It's 'Kinda Silly' Not to Eat 'Juicy Pork-Chop... Nowadays'

NEW YORK—Al Capp, world-famous creator of "Lil Abner," told a studio audience of several hundred children on a CBS-TV program Wednesday, Aug. 6, that "a few of the older Jews still observe dietary laws as a kind of sacrifice" but that it was "kinda silly" for a Jew not to eat "a juicy pork-chop or ham sandwich nowadays."

Capp made the observation in an informal chat on a CBS experimental program, "Summer School," as one of a series of speakers explaining in elementary language the three major faiths of America. The following speaker discussed Protestantism.

The noted cartoonist cast his explanation in the form of a dialogue between two mythical characters, "Big Sam Brown" and "Little Sam Brown." The key to Capp's analysis turned on a business partnership of "Brown and Brown" in which complications developed when "Little Sam," an orphan, reached the age of 21 and was informed by the orphanage that he was of Jewish birth and that his name was really Brounstein.

Illustrating his remarks with rapid sketches on a stand before the child audience, Capp developed the theme that "Little Sam" felt it was advisable to halt the operations of Brown and Brown until he investigated to find out what it meant to be a Jew.

Capp, in presenting an explanation of Judaism through "Little Sam," stressed the theme that "Jews were no different from anybody else."

The theme was elaborated repeatedly in "Little Sam's" answer to "Big Sam's" question, "Well, what did you find out about Jews, Little Sam?"

"Little Sam" answered that he had learned that being Jewish was "nothing in the blood, or anything like that" but simply worshipping God in "a Jewish way." "However," he added, "I found out three important things that Jews do in worshipping God."

The first of these was to love and respect learning,

Capp said, dropping the role of his two fictional characters to add that "Jews were the first to make it compulsory" and that the Talmud, which he referred to as "the source of Jewish teachings," stresses the importance of learning.

"That's why you sometimes hear the expression, a smart Jew," said the cartoonist, adding that "Jewish kids aren't really any smarter than other kids. It's just that Jewish kids are taught it's a shame to be dumb or ignorant."

The second basic principle of Judaism, as Capp explained it though "Little Sam," was to "love God, not to fear him."

The third was the "earning of the mitzva." At this point, Capp sketched out the word "mitzva," and laughingly remarked that "it sounds like something good to eat, doesn't it? Well, it's a little hard to explain but a mitzva is the greatest thing a Jew can earn."

Defining a mitzva a little more precisely, Capp called it "a feeling . . . that comes from doing a good deed solely for the sake of doing a good deed, and without any thought that you'll get something for it. When you do a good deed like that, you get a feeling."

"Why, shucks, Little Sam," said "Big Sam," "there really aren't any differences between Jews and other people. Why, I guess from what you said, to be a Jew means to be a decent guy."

At this point, Capp raised and answered some questions about Jews by having "Big Sam" say to "Little Sam": "Seems to me I heard about some things about Jews that are different. Haven't I heard that Jews don't eat certain foods?"

"Well," replied "Little Sam," "before I found out that my name was Brounstein, I ate a lot of pork-chops and ham sandwiches and I don't think they ever did me any harm. But I figured I'd find out about that too."

"Little Sam" continued, "I found out something pretty interesting. You know, six thousand years ago, they didn't have any refrigeration and certain foods got spoiled. So they decided they shouldn't eat those foods. Kosher means kind of unsafe."

Queried about the situation today, "Little Sam" replied: "Oh, some of the older Jews still eat only kosher foods—it's a kind of a sacrifice or something like that. But nowadays, you don't have to worry about foods spoiling. I guess it's kinda silly not to eat a juicy pork-chop or ham sandwich."

"Little Sam" disposed of "Big Sam's" question about Jews rejecting Jesus Christ as "the son of God," by asserting that "Jews don't reject Jesus as the son of God. They go a step further and say that all men are sons of God. Jews believe that God is our Father and that all of us are brothers."

The issue of "Jewish types" was disposed of with "Little Sam" explaining that the way a man worshipped had nothing to do with the way he looked. The children were then shown a photo of a "typical Englishman" and a "typical Frenchman,"—the late Leslie Howard, British film star, and the late Leon Blum, one-time French Premier.

Stressing the striking contrast between the smooth-shaven, Anglo-Saxon appearance of Howard, and the lined, mustached face of Blum, Capp told the children: "You see, the way a man worships has nothing to do with his looks. Both of these men worshipped God in the Jewish way but they certainly don't look alike." He concluded there was "no such thing as a Jewish look."

The dialogue was concluded with "Big Sam" commenting that "why, all you found out is that Jews are no different from anybody else in the sense of being something different or special. They're just Americans, like all other Americans, Americans of Jewish faith."

ONLY REFORM HAS NO FORMAL ADULT EDUCATION PROGRAM

NEW YORK—American Reform is the only one of the three major synagogue groups not engaged in any formal adult education program, The Post learned this week in a survey of the three groups.

Conservative and Orthodox spokesmen disclosed that they are increasing efforts to organize formal academic courses for their congregants. Only the Reform group, continuing its policy of sponsoring forum series on Jewish affairs, is steering clear of a formal school program for adults.

With the exception of Young Israel, which last year operated 13 schools in as many communities, figures on last year's enrollment in adult courses were not available. Altogether 2,200 persons attended Young Israel schools, Rabbi Frank Sturm, associate director, told The Post. One thousand attended the Manhattan school.

DIPLOMA GIVEN
The Young Israel schools offer courses in Bible, Hebrew, laws and customs, Jewish ethics and philosophy, Mishna and Talmud. A diploma is awarded upon completion of 60 credits, of which ten each must be in Bible, He-

brew, laws and customs and Jewish philosophy. Male students, to be eligible for a diploma, must in addition have six credits in Mishna and Talmud, and all students are required to attend for at least two years.

Rabbi Sturm reported that more women than men enroll in the schools. He disclosed that the school budget is \$30,000, which allows for experimentation in Jewish adult pedagogy. Any group of Jews, even if not Orthodox, can secure guidance from Young Israel in setting up a course of study for adults, Rabbi Sturm said.

PRAISES PROGRAM
Victor Geller, director of the community activities division of the Union of Orthodox Jewish Congregations, praised the Young Israel education program, adding that members of constituent congregations are encouraged to

enroll in Young Israel classes and cooperate in maintaining the schools.

Another nationwide adult school program with regular scholastic standards is expected to be organized by the Conservative movement this year.

According to Rabbi Simon Noveck, newly-appointed director of the National Academy of Adult Jewish Studies, an affiliate of the United Synagogue of America, Conservative synagogues throughout the country

will soon offer diplomas to those who complete 100 hours of study.

Only synagogues which obtain a charter from the Academy will be eligible to award diplomas. He estimated that it would take a student three years to complete the minimum course of study. (Continued on next page)

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Adult Education

(Continued from preceding page)
Procedures for setting up local institutes, a suggested calendar and detailed outlines of approximately 20 courses with bibliographies will be contained in a brochure scheduled for distribution in September.

SEMINARY SCHOOL

In this city the Jewish Theological Seminary (Conservative) maintains a school of adult Jewish studies and attendance last year was estimated at around 400.

Rabbi Noveck stressed that the laymen's institutes away from the city, which some congrega-

tions now sponsor at least once a year, forms an integral part of the adult education program.

Rabbi Jay Kaufman, assistant to the president of the Reform Union of American Hebrew Congregations, told The Post that affiliated congregations sponsor informal forums on contemporary Jewish affairs and organize study groups as part of their educational program. The UAHC recommends texts and even experiments with texts, Rabbi Kaufman said, but does not seek to establish formal study curricula and a certificate system for the local synagogue.

CORRESPONDENCE COURSES

He said, however, that the UAHC offers correspondence courses and added that these are undertaken largely by isolated families and shut-ins. At the completion of a course, a certificate is awarded. Approximately 250 persons took the UAHC correspondence courses last year, Rabbi Kaufman said.

Rabbis Sturm and Noveck stated that attendance in adult programs increased with the drama of the establishment of Israel in 1947 and 1948 and that in the past three years the number of "students" has dropped.

REPORT FROM HOLLYWOOD**WARNER BROS. ADAPTS YOM KIPPUR TO TELEVISION AGE**

By SHIMON WINCEBERG

FRIENDS of progress and enlightenment will be glad to hear that "The Jazz Singer," currently being remade by Warner Bros., with Danny Thomas in the Al Jolson role, is going to be one hundred percent up-to-date, at least according to the California calendar. For example, the climactic Kol Nidre scene will be sung to an auditorium full of totally bare-headed extras representing red-blooded American Yom Kippur worshippers of the Jewish (or shall we say Mosaic?) faith.

This appalling stroke of showmanship wedded to good public relations did not go totally unchallenged, however. As luck would have it, a visiting Rabbi (Israel Friedman, national director of Mizrahi, religious Zionist organization) happened to be driving past Sinai Temple last week, when he noted a row of Warner Bros. trucks parked out front. (Sinai is the largest Conservative Temple in the territory, and quite a handsome building, inside and out.)



WINCEBERG

RABBI FRIEDMAN, BEING as tourist-minded as the next Easterner, glided into a parking spot, and, after what he describes as "pulling rank," got himself admitted into the building, where, to his happy surprise, he just found the Kol Nidre scene of "The Jazz Singer" being filmed.

The story, as you may recall, deals with a cantor's son, who'd been slipping down the path to jazz and assimilation, until it comes for him to pinch-hit for the old man on Erev Yom Kippur, with the bases loaded, so to say, and then, of course, the stripling comes through like a million bucks, and his voice pounds at the gates of Heaven without so much as a tremor of Basin Street in it.

Well, Rabbi Friedman looked around and looked around, and here, indeed, was row upon row of brokenhearted supplicants, (this may sound like a facetious term, but I am told that this used to be the idea of Yom Kippur, before it got fresh-frozen, and dispensed by automat in the colorful streamlined painless package with the built-in lunch-hour), but not a yarmulke in the carload.

Rabbi F. helpfully called this to the attention of one of the assistant functionaries. He even ventured to suggest that this might offend the religious sensibilities of a handful of million Jews.

ANYWAY, THIS didn't cut any ice, because the man he spoke to explain that there had been high-level discussions about all this, and the decision had been to make it a Reform service.

So Rabbi Friedman tried another approach. What about accuracy? After all, this was a story of conflict between an Orthodox father and his errant son. Moreover, it was understood to have been based in some measure on the career of the late Al Jolson, and his father, Cantor Yoelson of Washington, D. C., a man who never would have officiated at a non-Orthodox temple, whom Rabbi Friedman had

known in the early '30's, while on a mission for Yeshiva University.

However, as the assistant very reasonably explained, "There are people making more money than I. Let them worry about it."

Stalemate, or, as the Talmud would put it, Taiku.

BEFORE RABBI Friedman left, Rabbi Bauman, the film's religious technical advisor, came over and explained to him that he himself had favored hats, but had been over-ruled by Harry Warner.

So who says we Jews lack a strong central religious authority?

Formal-Informal Approach In Education Debate Continues

By J. PETER BRUNSWICK

National Jewish Post Correspondent

NEW YORK—In spite of protestations to the contrary by representatives of both the formal and the informal approach to Jewish education, a fundamental difference of opinion between the two approaches persists. The Post learned in a series of interviews this week.

To a large degree, these differences seem to reflect the controversy now raging in public education, where a last-ditch stand has been taken by the defenders of the traditionalist, authoritarian, subject-matter-centered approach against the proponents of experimental techniques and of curricula evolved from the students' needs. The difference has sometimes been referred to as that between the "product" and "process" approaches, or between "teaching the subject" and "teaching the student."

FORMAL APPROACH

The authoritarian approach has long been associated with the formal program of Jewish education offered in the majority of Hebrew, all-day, part-day or Sunday schools. An orientation of predominantly East European and German background, inadequate teacher training and teaching conditions, an acute teacher shortage in the face of rising enrollments have been blamed for the inability of formal Jewish education to prevent the loss to Judaism of thousands of youngsters every year the day after they graduate, become confirmed or bar mitzva.

Statistics indicate that the majority of Jewish youngsters of high school age (with exceptions primarily in New York City) depend solely on the Jewish center in their community for contact with organized Jewish life and education. To these boys and girls the Jewish community centers offer welcome social and recreational opportunities, but few

responsible Jewish educators are willing to regard these activities as remotely adequate substitutes for a program of Jewish education for teenagers. They have strongly criticized what Rabbi Jack J. Cohen, education director of the Society for the Advancement of Judaism, described to The Post as "the inadequate conception of Jewish life" of many center workers.

FAVOR EXPERIMENTATION

Many Jewish educators are beginning to favor experimental and less formal methods of instruction, but few are willing to accept the preoccupation with group process and psychology at the expense of a concern for the continuing transmission of Jewish cultural and spiritual values to the young.

Most Jewish center workers, on the other hand, seem to regard the incidental introduction of Jewish content into the social and recreational activities at the center as the most effective technique for the survival of Jewish feeling and thinking in the generation now growing up.

While there seems to be little indication that the differences in educational approach are about to be settled and that an integrated program of Jewish education for youngsters of high-school is about to be worked out, some progress has been made to-

ward providing such a unified educational program for younger children.

Progress, so far, seems most evident at the administrative level, between the two major Jewish educational agencies, interviews with Dr. Uriah Zvi Engelmann, director of research for the American Association for Jewish Education, and with Samuel D. Gershowitz, executive vice-president of the National Jewish Welfare Board (JWB) revealed this week.

Much of the waste, duplication and friction known to have existed in the field of Jewish education to a similar extent as it reputedly exists in the field of civic defense, The Post learned, has been eliminated.

Both Engelmann and Gershowitz denied that conflict had ever characterized the relationship between the two organizations, and "pointed with pride" to a six-year-old document listing the "Common Objectives and Areas of Cooperation in the Fields of Jewish Education and Jewish Center Work," as a frame of reference for mutual cooperation between Jewish educators and center workers.

SEE FULL COOPERATION

They are firmly convinced that their organizations are moving toward fuller cooperation at all levels and consider the work of

their Joint Committee as a most promising development in Jewish education. The professional groups of their organizations, the National Association of Jewish

Center Workers and the National Council for Jewish Education, both have endorsed the work of the Joint Committee.

On June 6, 1952, the Joint Committee released the first in a series of specific recommendations designed to guide the personnel of both groups in the implementation of this unified policy. This first statement deals with "Recommendations on School and Center" (at the elementary school age level).

It recognizes the advantage of the fullest integration of school and center and lists specific steps toward the achievement of the fullest possible program for the child. Other statements are forthcoming on Interpretation, Research, Training and Personnel, Youth Education, Program Materials, Home and Country Camps, Planning and Coordination of New School and Center Buildings.

Hy Engel Killed

PEEKSKILL, N. Y. — Hyman Engel, national publicity director of Hadassah, was killed here last Saturday when his car crashed into a tree. Surviving are his wife, Sarah, two children, Barbara and Mark.

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WOMEN'S VIEWPOINT

RABBI SPERO EXPLAINS HOW LAW CAN BE 'INTERPRETED' THOUGH 'ETERNAL'

By HELEN COHEN

SINCE space does not permit both printing of the following letter and my reply, in the same issue, I will answer Rabbi Spero in my column next week.

Dear Editor:

May I say a word or two in explanation of a doctrine basic to Orthodox Judaism which your columnist, Helen Cohen, finds so difficult to comprehend.

Actually, the idea of Divine and Eternal Commandments having "Interpretations" is not only completely logical, but is, in fact, indispensable and necessary from the very nature of law and reality.

Tradition has always taught that coincidental with the Written Law found in the Five Books of Moses, there existed an Oral Law which were not "additions" to or "changes" of the Written Commands, but simply explanations of the written text.

That this had to be so can even be appreciated by Mrs. Cohen, when one stops to realize that the very day Moses promulgated the command to make Booths, he had to explain exactly what constituted a Booth. When is a Booth a Booth, and when does a Booth become a House?

To quote from Maimonides:

"Know that every commandment that G-d gave to Moses was given to him with its interpretation. He would tell him the precept and then explain all matters relating to it. In transmitting the Torah to the people, the precept was written down, while its interpretation was taught orally.

"To Illustrate: the Holy One blessed be He told Moses, 'In Succoths shall ye sit for seven days.' (Levit. XXIII) This constituted the written Law. However, orally he was told that 'this precept is obligatory for males but not females; that the height of the Succoth must be not less than ten cubits, that it must be roofed with that which grows from the earth, and that to 'sit' includes eating, drinking, and sleeping. In this manner did Moses receive all six hundred and thirteen Commandments."

MRS. COHEN IS DEAD wrong when she says that Judaism "interpreted the Laws to fit the inclination of the people." She seems to be confusing us with the Conservative Movement. Tradition is again very clear on this point. At Sinai too, there were revealed the Rules of Interpretation, which were to enable the rabbis to derive additional provisions of the Divine Law from the written text. As the Law was applied to life, as new questions and circumstances arose—the rabbis did not legislate in an arbitrary manner to curry favor with the masses (a la conservative rabbis) but applied the sanctioned methodology of Halacha—logic, reason, and the Hermeneutical Rules.

Mrs. Cohen's concept of Eternal Law is a very simple and infantile one—a fixed, static affair which she would like the Orthodox people to believe in, so that she could then attack us for being stagnant, static, and inflexible. By giving us a fixed, basic Written Law with a fixed basic Oral Law, but with additional general rules of interpretation to be applied by the rabbis, the Almighty in His Wisdom not only provided for expansion and for the untold new eventualities that would arise, but also enabled the sages of Israel to become creative partners with the Almighty in the development of the Halacha. Thus our people became not the sterile guardians of an ancient literature, but creative scholars using human reason to apply Divine Rules to a Divine Text.

Mrs. Cohen is hopelessly misinformed in her instance of the Sukka.

1 The difference of opinion among the sages as to whether the Booths are to be "understood in a literal sense, or merely symbolically" applies not to the sukka we are to make, but was concerned only with the Sukka made by the Almighty for the children of Israel in the Wilderness.

2 The exemption of women flows from the general principle that they are exempt from all positive commands whose observance is dependent upon time. Here is a case where no "change" is involved. The written text gives no clue as to whom the command is directed and so a general principle of the Oral Law is applied—exempting women.

3 Your reference to the dicta that the obligation to eat in the Sukka is "distinctly binding only on the eve of the 15th of Tishral" simply means that whereas on the other days of Sukkos if one should abstain from eating a regular meal, one may technically escape the obligation of eating in the Sukka, on the eve of the 15th of Tishral, one must eat a meal and therefore take it in the Sukka. Here again this does not in any way modify or change anything in the written text, but rather an additional provision is derived by the rules of interpretation through an analogy to Passover.

4 The exemption of rainfall, our rabbis felt was something that was definitely implied in the original Biblical instructions. Adopting a more profound and rather modern concept the rabbis, in disagreement with Mrs. Cohen, held that the concept of "dwelling" implies comfort. Thus the general principle was taught that discomfort of all types (including rainfall) are not to be experienced in the Sukka.

In short, what Mrs. Cohen completely overlooked, was the entire realm of the Oral Law with its Divine Rules of interpretation. We hope Mrs. Cohen will attempt to learn more about orthodoxy's stand, before she labels it "illogical." And may we humbly suggest that Mrs. Cohen consult primary sources before penning any additional Halachic Responsa.

Sincerely yours,

RABBI SHUBERT SPERO

Cleveland, O.

AT THE nearby Broad Ripple swimming pool (at which some of the finals for the Olympics were held recently) a sign is posted on the door of the Lifeguard room which indicates the tenor of this rock-ribbed Republican Hoosier Community.

It read:

"No Dogs, Women or Democrats Allowed."

Sid Gordon Spoils Jansen No-Hitter

NEW YORK—Sid Gordon, hard-hitting outfielder for the Boston Braves, broke up what might have been a no-hitter for Giant pitcher Larry Jansen when he singled in the eighth inning of a close contest at the Polo Grounds.

Jansen had faced 23 batters, with only Gordon reaching first base on a walk and another player getting on base as a result of an error. But Sid stepped up to the plate and rapped out a single to spoil Jansen's game. Gordon later scored, and Boston finally won, 4-3.

Gordon's runs-batted-in tally shot up from 47 to 52 during the past week and he added another home run to raise his total to 18, which put him in a tie for 4th place in the National League's home run race. His batting average continued below the .300 mark, dropping to .294.

Much to the detriment of the Cleveland Indians, Al Rosen was becoming more entrenched in a serious batting slump. He was doing well in the runs-batted-in column, with his total increasing to 72, and he boosted his season's home run total to 20 to take fourth place in the American League. But for the first time in a long while Rosen's batting average dipped below the .300 level. He was batting .299, a far cry from the sizzling .336 he was hitting June 25 when he was pacing the league.

Cincinnati outfielder Cal Abrams was batting a hot .304 since he recently started seeing action as a regular in the Cincinnati line-up. Cal has continued at a good pace to make up for some of his lost time on the bench. In a recent game against the Chicago Cubs, Abrams started in left field and got two hits in four trips to the plate. One of them was a single in the ninth that led to the runs which

clinched the game for the Reds, 4-1.

Another man whose batting average has been on the upswing is Joe Ginsberg, who was batting .218, as against .213 the previous week. Ginsberg had been below the .200 mark a few weeks ago.

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Major Problem of the U.S. Jewish Community

IT IS slowly coming to be recognized that the one most important problem of the U. S. Jewish community today is Jewish education.

Once this problem is solved, we will have gone a long way towards finding solutions for all our other problems—survival of the Jewish community, attachment to Judaism, the practice of philanthropy and so on.

Failure to solve the problem will bring closer the day of doom—complete disappearance—of the American Jewish community.

If by today there is increasing recognition of the problem, there is still great confusion of how the problem should be attacked.

But even so there is not as yet universal recognition of the need for Jewish education—universal to the extent that the average Jew has more than a vague understanding that somehow we must find some means by which the values of Jewish tradition and culture can be handed down in an environment like that in the U. S.

In fact when the average Jew understands that Jewish education is the one main problem of the Jewish community, then we will have made the first great gain. For not before then will it be possible to really reach the masses with Jewish education.

That realization will not come suddenly, it will be a slow process, and at the time we will have reached that point, we will not know it until years later.

The various articles in this issue discuss the problems of Jewish education, as education. That can be done best by the experts. Our job, as we saw it for this first annual Jewish Education Edition, was to focus attention on Jewish education and to provide the medium through which the American Jewish community might be reached.

Her Reply No Reply

IN ANSWER to a Dr. Raymond M. Wheeler, of Charlotte, N. C., who thought he detected an overtone of anti-Semitism in her speech in that city, Dorothy Thompson, the columnist, disavowed any anti-Semitic intent, but then went on to betray a disingenuousness which made her arguments not worth refuting, were it not for the fact that Miss Thompson is the darling of the American Council for Judaism.

If Miss Thompson doesn't recognize how close she comes to downright dishonesty, maybe the Council for Judaism leadership will, and hereafter will understand how they label themselves when they parade her as principal speaker for their annual conventions.

"I cannot agree with you," Miss Thompson wrote to Dr. Wheeler, according to The Carolina Israelite, "that the Jews have been offered no other chance of survival. Half of all the Jews in the world are in the U.S.A. Their rights in Europe are fully restored. Behind the Iron Curtain they have no more and no less rights than anyone else, and are prominent in the Communist governments of Poland, Czechoslovakia, Hungary and Rumania. Jews in the Middle Eastern world, who now form the bulk of immigration into Israel, were not persecuted..."

Just how many Jews could have been saved had there been an Israel during the heyday of the master maniac Hitler, will never be known, but what doors were open to those helpless survivors of Hitlerdom who roamed the seas in the infamous wrecks like the St. Louis, now ingloriously enshrined on the pages of history, because their weary were not allowed to land even in the western hemisphere.

Dorothy Thompson knows her figures. Half the Jews of the world reside in the U.S. But she probably knows also that all but a few hundred thousand came here when the doors of the U.S. were open, not at the time when Palestine was urgent as a haven.

Shame for the U.S. Jewish Community

WHEN last year the American Jewish Society for Service launched its first project of helpfulness to less fortunate groups—a project of service without remuneration—it was to be expected that because of the newness of the idea and the group to the American Jewish community only a few volunteers would respond.

But this year, the response has been so poor (NJP, Aug. 15, 1952) that a second project had to be given up altogether and the project now being carried out has only six Jews working on it. (There are two non-Jews also working with the group).

The concept of the American Jewish Society of Service, if it is unique, still is one which should have a strong appeal to American Jewish college youth. Last year the group of seven young people helped build a Negro housing project in Indianapolis, acting as carpenters, brick layers, and doing other manual labor. These skills they acquired on the job.

The good from this kind of experience could

Deliberately these discussions are on a level which will make it possible to reach the average layman, instead of as was an alternative choice, aiming the issue at the Jewish educator. He needs no additional motivation or incentive—he knows the problem, and in fact has been grappling with it for a number of years now.

That does not mean that this issue may not serve to clarify and instruct—even for the Jewish educator.

Finally it is our hope that centralizing attention on Jewish education and articulating the point that it is the one most important problem of the Jewish community, might serve to raise in the eyes of the American Jewish community the status and prestige of the Jewish educator.

For too long a time, the Jewish educator has been considered a low class employee of the Jewish community, somewhere underneath the social worker and not very far above the shamash. Many consecrated Jewish men have thus led the most frustrating kind of lives—realizing that what they were doing was of supreme importance, but receiving only condescending notice, if notice at all, from the Jewish group.

Increasingly as the years go by, as the American Jewish community traverses the road towards maturity and creativity, the Jewish educator will be accorded the place of honor he deserves.

When an adequate job will have been done in the field of Jewish education, then all the less fundamental efforts and aims of the Jewish community will be achieved at the same time. For any efforts in the realm of piety and philanthropy and Jewish living must rest on shifting sands, unless they are anchored in a Jewish community which has a knowledge and understanding of Jewish history, Jewish ethics and of Jewish living.

As for the restored rights of Jews in Europe, Post readers understand, even if Miss Thompson doesn't care too, that it is asking too much for Jews to return to Germany, not so much because Nazidom is being successfully revived there, but because this was the land where their sisters and brothers, mothers and fathers were so methodically exterminated.

One by one Miss Thompson's sentences can be shown to be skillful attempts to evade the real facts.

When it comes to the sentence about treatment of Jews behind the Iron Curtain, we don't know where the columnist's information came from, but since the question is that of a haven, what kind of haven for Jews or anyone else, is there behind the iron curtain.

As for the treatment of the Jews by the Middle Eastern world, does Miss Thompson know of the periodic pogroms there, the utter degradation of the Jews of Yemen, of Iraq and Iran, and so on?

Miss Thompson then proceeds to protest against the "remarkable campaign of character and career-assassination against all who sought to reveal the facts" and complains that there "are thousands of Jews in this country who have suffered from it no less than I."

This, too, is a gross exaggeration of the same type as her other so-called "facts." Presumably Miss Thompson would have the Jews explain as a temporary aberration her resort to half-truths and feigned logic. She is unwilling to assume responsibility for her statements, preferring to rationalize the angry protestations as "character-assassination."

There is one difference between Miss Thompson and Lessing Rosenwald. We have yet to hear Mr. Rosenwald complain. At least he understands that his crusade is unpopular. He knows he can't hope to win both his fight against Zionism and the acclaim of the Jewish people.

hardly be estimated. Not only were the Negroes first surprised, then amazed and finally won over completely, but the participants must have gotten a great satisfaction from the work. Meanwhile the community in general learned of, and must have respected, this kind of service without pay by a group of Jews.

There are many reasons advanced for the poor response. All of them may be reasonable, but all pay little honor to the selflessness of the American Jewish community.

We don't like to feel that the several hundred thousand Jewish college youth find it impossible to contribute even thirty or forty of their number to this concept of service. But when not even ten can be enlisted, some criticism must be deserved. Dan Hoffman, who spent several months as a field worker for the Society, advances a number of reasons for the poor turnout; but if we are thinking in terms of tens, not hundreds, his reasons cannot be accepted.

We think this is a matter of shame for the American Jewish community.

THE EDITOR'S CHAIR

IN LAST week's and in next of these relatively frail American Post we are printing verbatim the speech delivered by Philip Klutznick, a national vice chairman of the Anti-Defamation League of the B'nai B'rith. We feel that we could answer Phil, who very likely will be the next president of the B'nai B'rith, but we want to give him full opportunity to present the B'nai B'rith side of the argument on the Mac-Iver Report.

If Phil's points could be answered, how about the statements of those ADL supporters who, not having his first hand knowledge, or his sense of restraint, are carrying on the fight in the local communities against the implementation of the Mac-Iver Report.

In The Intermountain Jewish News of Denver, David H. Stein, who is the Colorado ADL chairman was given the opportunity to write the lead editorial in a recent issue of that paper.

HERE IS just enough of what he wrote to give you an idea of what I mean by wild and irresponsible accusations:

"Basically, the controversial report on Jewish Community Relations Agencies submitted by Dr. R. M. MacIver to the Special Committee on Evaluative Studies of the National Community Relations Advisory Council (NCRA-C)—if carried out, would give impetus to a movement to end democratic diversity in Jewish Life. The 'United Agency' for defense work and community relations that the report seeks to establish and which would presume to speak for all Jewry, could never in the face of present diversity of opinion in our community achieve such an objective.

"The questions everyone of us concerned with the well-being and progress of our local and national communities must answer are:

"1. Do you want a Sanhedrin in Jewish Life?

"2. Do you favor a single point of view on each and every issue, that arises in Jewish life?

"3. Do you deny to others their right to hold a differing point of view?

"4. Do you want to forfeit the right of our community to evaluate the services of the various Defense Agencies in Denver and to support them financially on the basis of what they actually do?

"5. Are you willing, as the report provides, that Denver's community dollars shall be funneled into a National Jackpot for distribution by some national committee?

"These are some of the basic questions you must answer for yourself before you can take a position on the Report."

IN ISRAEL, Ben Prince and I spent an evening at the home of Maria Nussbaum, who is in the public relations department of the Hebrew University.

One of the couples at Maria's home were Mr. and Mrs. Michael Elkins. She was strikingly attractive and he very much the handsome young man about town. They were as out of place in Israel, you would say, as Tommy Manville in a monastery.

Yet they had come to Israel to live from the West Coast, where Michael had had some experience in movie production. They went first to a kibbutz, not with conviction that that was what they wanted from Israel, but to give themselves time in which to make a decision.

THEY THEMSELVES admitted when they did finally leave the kibbutz, the decision was made with grave concern that they were making a mistake, such had become the attachment

cans to the strenuous but rewarding life on the soil in Israel.

Now they were in Jerusalem—but when we met them, without permanent abode. They managed by moving around, staying at this house when some one went away for a few weeks, or at that house when the people went abroad. Anything to get a roof over their head—anything but returning to the U. S. That probably never entered their heads.

I WAS reminded of the Elkins' by a current issue of The Jerusalem Post, which carries a notice signed by Mike as chairman of the Jerusalem branch of the Hachadut Olei America (Association of American Immigrants). This was a call for a meeting to discuss a cooperative housing project which was being built, in cooperation with other agencies, to house American settlers in Israel.

If you've ever been without a roof over your head you'll know how great must be the devotion of this young couple to Israel. It is things like this which are important, not the austerity or the confusion, for every obstacle can be overcome if the willingness to sacrifice is that enduring.

Senator Nixon Rejects 'Anti-Semite' Charge

DENVER, Col. (WSN) — Republican vice-presidential candidate Senator Richard Nixon of California last week flatly denied he was anti-Semitic.

Charging the Communists were spreading the allegation against him, Nixon, who is noted for his anti-Communist activities in the Senate, in the course of which he provided the direction which led to the conviction of Alger Hiss, and as co-author of the Mundt-Nixon Bill, pointed out that he was recently instrumental in the defeat of Jack Tenney, protege of Gerald L. K. Smith, in the California Congressional primary.

Nixon, whose campaign manager is Murray Chotiner, Los Angeles attorney, also called attention to his voting record as an advocate of aid to Israel and to his role in framing a pro-Israel platform, for which he received a letter of thanks from Louis Lipsky, chairman of the American Zionist Council.

Agudath Israel Youth Parley

FERNDAL, N. Y.—The establishment of "Night Yeshivot" throughout the U. S. for working people who wish to further their Jewish knowledge during the evening hours will be the main point on the agenda of the 30th annual convention here August 29-Sept. 1 of Zeirel Agudath Israel of America.

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Calendar

| | |
|-----------------|-------------|
| Rosh Hashana | Sept. 20-21 |
| Yom Kippur | Sept. 29 |
| Tzom Gedalia | Sept. 22 |
| Sukkot | Oct. 4-5 |
| Sh'mini Atzeret | Oct. 11 |
| Simhat Tora | Oct. 22 |
| Hanuka | Dec. 13-20 |

In Which A Lover Bids 'L'hitraot' to His Beloved

By M. Z. FRANK

BY THE time these lines see print I may be in New York or on my way, after a year's stay in Israel. I hope I shall be here again soon. It will be pretty hard to keep me away from Israel for long. But in the meantime, I have to bid goodbye to the Haifa Bay and the Carmel Mountain, to the white cliff of Rass-el-Naqla and to all the beautiful spots I have often visited, and to this difficult, unreasoning, often perverse, provincial, but magnificent, people of Israel.

If I haven't succeeded in making my stay more definite, I feel a sense of shame and guilt towards these people. Towards some individuals, a personal sense of responsibility mixed with humility. Towards others, mixed with a disapproval of their own attitude.

I think the morale of the country would go up sky high and the exaggerated sense of self-pity of so many Israelis would decrease, if more Americans came here to live and fewer came here to "slum." For very well-meaning tourist who keeps on popping to every Israeli the stupid, patronizing question: "How do you like it

here? Wouldn't you rather live in the States?" you need one who, without preaching, would show by personal example that he has chosen for himself this country to live in.

IT IS NOT ONLY A SENSE of duty that has kept me here. I thoroughly love it and enjoy it. I lived in an uncomfortable room, ate vile food, carried on an important job without a secretary, without a separate telephone, but I loved it.

In my case, my love of the country and its people may be attributed to my life-long devotion to the Zionist ideal, to my knowledge of Hebrew, to my early years in Eastern Europe. But I have known assimilated Dutch and American Jews who were no less fascinated by the pull of this country. Perhaps you have to be made of a certain stuff to like this country. Personally, I like the stuff such people are made of.

If I ever get around to writing a book on Israel, as Gabe Cohen promised in my behalf, I can only try to raise some of the questions, and only some of them. I am not going to try to give all of the answers.

I CAME HERE ON MY FIRST VISIT ON April 4, 1949 and stayed on till May 21. Those were the heroic days when everybody walked on air.

I came here on my second visit, for another seven weeks, for the first elections and the meeting of the

first Knesset, and the conclusion of the armistice agreements and the arrival of the first large transports of immigrants. Those were the honeymoon days.

Then I came in September 1950, and, except for a trip of four and a half months in New York, from April to September 1951, I have stayed here. It is the long and dreary morning after, the Ugly Duckling period of the nation.

BENEATH THIS DREARY SURFACE of appalling inefficiency, of stubborn amateurishness, of waste and even corruption, of nepotism and narrow partisanship, there is a painful readjustment going on, an evolutionary process in several directions.

This country is changing from a Zionist Organization to a State, from a Puritan pioneer society to one of mass immigration, from dogmatic socialism to one of a capitalist democracy.

The people who understand least what is going on are the politicians on either side of the fence, on either side of the ocean. Perhaps Ben-Gurion is the only exception in the leadership. He seems to know where this country is heading for and is trying to get control of the course of events.

One more personal note: I made many friends, and, at my job, I have enjoyed nothing but kindness from the Mayor to the doorman. Next column when I get to New York, whenever that may be.



FRANK

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No letters not bearing the name and address of the writer will be printed. Letters should be brief and to the point. We reserve the right to condense letters when space limitations require it. No unsolicited material or photographs will be returned unless accompanied by a self-addressed stamped envelope.

CHALLENGES ASSERTION THAT RCA IS SOLE LEADER OF U.S. ORTHODOXY

Editor, National Jewish Post

Your editorial entitled, "Orthodoxy Far From United," which appeared in The N.J.P. of July 25, 1952, is one that cannot go unchallenged. The editor implies that the Rabbinical Alliance of America is an organization consisting of inexperienced rabbis unaware of American Jewry's needs and that its policies are more applicable to "a European Jewry no longer in existence." It therefore follows, according to the editorial writer, that only the Rabbinical Council of America which has "wide experience in meeting the challenges of American Jewish living" will exert influence on the U.S. Orthodox community. It is the R.C.A. alone which recognizes the need for "making Orthodox Judaism vibrant," hence the categorical statement of the editor appointing them as the guides and leaders of Orthodox Jewry in America. With all due respect to the editor, I take issue with these assertions most strongly, for the tenor of this editorial is misleading, erroneous and a distortion of facts as they are.

Primarily, let us point out that the Rabbinical Alliance is composed of graduates of thirteen different Yeshivot. It is not an alumni group of Torah Vodaath and Chaim Berlin, the two Mesivtos of Brooklyn. Parenthetically, we hasten to point out that many of its members do hail from these two great centers of Torah, but we respectfully maintain that Brooklyn is also part of the United States.

However, let us proceed to the crux of the entire issue. The R.A. is accused of close affinity to the Union of Orthodox Rabbis: "They are opposed to almost all changes in Orthodox practice." Hence, by the process of "guilt by association," the R.A. is functioning in a vacuum, gearing its program to a European type of Jewry which is non-existent.

If affinity to the Union means that the R.A. is loyal to and subservient to the "Daat Torah," the Authority of Torah as decided by the leading scholars of our time, that is indeed true. We have always been under the jurisdiction of the Halakha and of the Shulhan Arukh. In questions of law the pious Jew has always known and accepted the fact that the basic principles of law are not subject to change and revision due to geographical location or the date on the calendar.

These fundamental laws are eternal and immutable. They apply to all Jews, at all times and Tora and one Judaism for Europe and its Jews and another for American Jewry. This was the basic fallacy of the early Jewish immigrants to these shores. What this attitude led to we all know. It led to ignorance, indifference, criminal negligence of all Jewish values and a mad rush to embrace new idols and strange gods who would have the all important stamp of "Made in the U.S.A."

We are supposed to be opposed to change in Orthodox practice. It all depends on what you mean by change. If it means tampering with the halakha in order to lighten the "burden" of the Jew and make Judaism more attractive and palatable to the modern man by undermining the will of Tora — then we are indeed against change. We cannot accept the hollow thesis that one must be in favor of change merely for the sake of change. Religious practice is not a dress or hat which one finds necessary to change in order to keep up with the times.

However, if by change is meant the approach, the methods, the mechanics, then it is unfair and false to say that the R.A. is opposed to change. We are men who serve our people in every part of this land, and we know and appreciate the problems that are unique to the American scene. Our practices are geared to the peculiar needs of the American Jew but here is the major difference—we attempt to fulfill that need by giving the maximum and not by soothing the American Jew by convincing him that the minimum is enough. We do not fill the order submitted by the congregants. Rather we teach and instruct them as to what they lack and then proceed to help them fill that void in their lives.

Of course we are in favor of change—of changing the face of the American Jewish community from one of ignorance and impiety to one of knowledge and observance; of changing the American Jewish scene from a meaningless, contentless hollow shell to one of Tora and meaningful vigorous Jewish living. We are doing it by establishing day schools, by strengthening kashrut and Shabbat; by teaching

our congregants that there is no easy way to God—but that there is duty and responsibility and a need for sacrifice. We come not to offer the easy way of license and freedom from religion.

We do rather present the stark discipline of Tora, the exhilarating commandments of God, the pleasant ways of Tora.

Does this constitute a failure to recognize the need for making Orthodox Judaism vibrant? Perhaps it does, if vibrancy means (as it does!) to move back and forth; to oscillate; to waver and vary; to vacillate and quiver. (See Webster)

Unwittingly you underlined the tragic error of many leaders in all three wings of Judaism today. They waver and vary in accordance with the wishes of their people. They vacillate and vary. They quiver! The Rabbinical Alliance does not wish to vibrate! Rather it desires to establish constancy and steadfastness in American Jewish life. It calls for resoluteness and firmness, and the discipline and authority of Tora. It asks for conformity not to the empty, shallow standards of this age of chaos but conformity to the rich, meaningful eternal verities of Tora.

We feel that it is this stand of courage and resolve, of swimming against the stream rather than the wavering stand of those who float and drift with it, that will in due time exert the greatest influence upon the Orthodox Jewish community. We do not state this "categorically" as does the editorial writer (for we are unfortunately not granted the same omnipotence and clairvoyance as he is apparently endowed with). But we do state it emphatically with faith and trust in

the maturity, intelligence and native good sense of our American Jewish brethren.

RABBI RALPH PELCOVITZ
Far Rockaway, N.Y.
President, Rabbinical Alliance of America

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PINKAS SECOND ISRAEL CABINET MINISTER TO DIE IN MONTH

JERUSALEM—David Zvi Pinkas, Israel Minister of Communications, who died last week at the age of 57, after a heart attack, was the second Israel Cabinet Minister to die in little more than a month, Eliezer Kaplan, former Finance Minister and Deputy Prime Minister, having died July 13.

Pinkas, a leader of the Mizrahi (religious Zionist) Party, whose stand on economic and religious issues conflicted with

those of Prime Minister Ben-Gurion and the ruling Mapai Party, nevertheless carried considerable weight in the Government. He played a key role in the new economic policy which liberalized the economy last February.

DREW RESENTMENT

Appointed Minister of Communications last October, Pinkas was responsible for implementing the fuel conservation program, which led to transport restrictions keeping most private cars and trucks idle on the Sabbath. It is the latter phase of the program which is believed to have led to the bombing of his home in June, almost giving Israel its first assassination. Two of the persons implicated in the attack are now on trial, facing maximum sentences of life imprisonment.

Despite the resentment over the Sabbath restrictions, Pinkas was a respected political figure.

JEC To Issue Hebrew Works at Low Price

NEW YORK—The Jewish Education Committee of New York City this September will begin publishing and distributing at 60c a book outstanding Hebrew works. Dr. Azriel Eisenberg, executive vice president of the JEC, told The Post that every two months a new work will be published and estimated the potential audience at 3,000.

The five books scheduled for publication this year are In Those Days by Yehudah Steinberg; Children of the Underground by Elchanan Indelman; Eldad Hadani (a famous false messiah) by William Chomsky; Rabbi Israel Salanter by Elchanan Indelman; and The Jewish Pope by Ben Zion Toback. The books will have laminated covers, English glossaries, a controlled vocabulary and large print, Dr. Eisenberg said.

He said that he already has 2,000 orders for the books for the next ten months and that he expects an additional 1,000 subscriptions in the near future.

His influence stemmed not from his affiliation with Mizrahi, which returned only two members to Knesset in the last elections, but from his personal qualities.

Born in Sopron, Hungary, Pinkas came to Palestine in 1925. He entered public life in 1932, when he was elected to Tel Aviv's Municipal Council. He later served as Deputy Mayor. Before being named to the Cabinet post, he had been deputy assistant to the Speaker of the Knesset. In private life he was managing director of the Mizrahi Bank.

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Israel Medie to Lecture Here CHICAGO (WNS)—Dr. Bernhard Zondek, professor of gynecology, obstetrics and hormone research at the Hebrew University in Jerusalem, will lecture at

the Congress of the International College of Surgeons here Sept. 25. One of the outstanding men in his field, Professor Zondek will discuss problems of ovarian function.

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